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The Christian Socialist

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THE VOICE OF EQUALITY*

THE Voice Equality — claiming her own — through me, through you, to all, to you, to me, here bursts all bounds and brings anew her blessing, message and command.

What came ye forth to see?
What came ye forth to hear?
What came ye forth to do?

Must I, Equality, eternally established, æonic embodiment of entity, must I transmute my being to a tone, a boned and sinewed fleshed sum-total, an act incarnate, to persuade you that I Am?

Must I take your strong hands and clasp them close about these weak and sinking ones and shriek into your selfish ears, *Ye are not twain, but one; nor death nor hell, nor time nor space, can cancel contract, snap the cord, unclasp what I have fixt?*

Must I find thrilling tones and call to every passerby, *Come to my feast — but fear to come alone?*

Must I become an act and drive you by destruction's death to clasp hands round the globe, to greet each other with fraternal kiss, to stand so close for self-defense that heart-throbs to the right and left, before, behind, may evermore be felt?

If needs be, this will I do; but first the Voice, my voice in varying tones vibrates in hearing of the race.

A voice of pleading to the purse-proud rich.

A voice of pardon for the poor for patience they should not have bred and strengthened to the punying of their manliness.

A voice of succor to all sinking souls.

A voice of ravishment for those dear comrades mine who from volition love me well and evermore.

A voice of loud alarm to all now out of touch with me.

Across the globe, enmeshing it; transversely through to left and right, pervading it; out, out beyond, encompassing: this voice is sent and greets you now.

A WHISPER:

Come: I have prepared the secret place where equals should embrace.

A SONG:

My Comrade, can you wish to be
Alone, apart — come, come with me!

A THREAT:

I fail that one who first fails me.

A TAUNT:

So gnarled and twisted, jagg'd and all deformed that you will no place fill or fit among your fellowmen and thus prefer to stand apart and lord it over them? Come, I will find a place for you where worms shall lord it royally — where you shall fit their bellies well, and leave no gap in serried ranks of Comrade folk for Falseness to stalk through.

A PROMISE:

Clasp my hands, gaze in these eyes, place lips on lips and seal your vow of love with oath unbreakable — O Comrade, ask for all, for what you will, Behold! 'tis freely given.

*From a book of poems, "The Voice of Equality," by Edwin Arnold Brenholtz. For sale at this office. Price $1.

JOHN D. ROCKEFELLER'S FACE

(MISS TARBELL IN AUGUST McCLURE'S)

STUDY the photograph, the last taken of Mr. Rockefeller, study George Varian's powerful sketch from life made in 1903, and say if it be worth while to be the richest man in the world at the cost these portraits show. Concentration, craftiness, cruelty, and something indefinably repulsive are in them. The photograph reveals nothing more. Mr. Varian's sketch is vastly more interesting for it suggests, besides, both power and pathos and no one can look long on Mr. Rockefeller without feeling these qualities. The impression he makes on one who sees him for the first time is overwhelming. Brought face to face with Mr. Rockefeller unexpectedly, and not knowing him, the writer's immediate thought was, "This is the oldest man in the world — a living mummy." But there is no sense of feebleness with the sense of age; indeed there is one of terrific power. The disease which in the last three or four years has swept Mr. Rockefeller's head bare of hair, stripped away even eyelashes and eyebrows, has revealed all the strength of his great head. Mr. Rockefeller is a big man, not over tall but large with powerful shoulders and a neck like that of a bull. The head is wide and deep and disproportionately high, with curious bumps made more conspicuous by the tightly drawn, dry, naked skin. The interest of the big face lies in the eyes and mouth. Eyes more useful for a man of Mr. Rockefeller's practices could hardly be conceived. They are small and intent and steady, and they are expressionless as a wall. They see everything and reveal nothing. It is not a shifty eye — not a cruel or leering one. It is something vastly more to be feared — a blank eye, looking through and through things, and telling nothing of what they found on the way.

But if the eyes say nothing the mouth tells much. Its former mask, the full mustache Mr. Rockefeller has always worn, is now completely gone. Indeed the greatest loss Mr. Rockefeller sustained when his hair went was that it revealed his mouth. It is only a slit — the lips are quite lost, as if by eternal grinding together of the teeth — teeth set on something he would have. It is at once the cruelest feature of his face — this mouth — the cruelest and the most pathetic, for the hard, close-set line slants downward at the corners, giving a look of age and sadness. The downward droop is emphasized by deep vertical furrows running from either side of his nose. Mr. Rockefeller may have made himself the richest man in the world, but he has paid. Nothing but paying ever ploughs such lines in a man's face, ever sets his lips to such a melancholy angle.

Capitalism is Built Upon a Foundation of Fear

BY EDWARD CARPENTER

THE outer life of society to-day is animated first and foremost by Fear. From the wretched wage-slave, who rises before the break of day, hurries through squalid streets to the dismal sound of the "hummer," engages for nine, ten, or twelve hours, and for a pittance wage, in monotonous work which affords him no interest, no pleasure; who returns home to find his children gone to bed, has his supper, and, worn out and weary, soon retires himself, only to rise again in the morning and pursue the same deadly round, and who leads a life thus monotonous, inhuman, and devoid of all dignity and reality, simply because he is hounded to it by the dread of starvation; to the big commercial man, who, knowing that his wealth has come to him through speculation and the turns and twists of the market, fears that it may at any moment take to itself wings by the same means; who feels that the more wealth he has, the more ways there are in which he may lose it, the more cares and anxieties belonging to it; and who to continually make his position secure it, or thinks himself, forced to stoop to all sorts of mean and dirty tricks; over the great mass of people the same demon spreads its dusky wings. Feverish anxiety is the keynote of their lives. There is no room for natural gladness of buoyancy of spirits. You may walk the streets of our great cities, but you will hear no one singing — except for coppers; hardly a ploughboy today whistles in the furrow, and in almost every factory (a fact) if a workman sang at his work he would be "sacked." We are like shipwrecked folk clambering up a cliff. The waves are raging below. Each one clings by handhold or foothold where he may, and in the panic if he push his neighbor from a point of vantage, it is to be regretted certainly, but it cannot be helped. . . . Whereas the present society is founded on a system of Private Property, in which, almost necessarily, the covetous hard type of man becomes the large proprietor, and (supported by law and government) is enabled to prey upon the small one; and whereas the result of this arrangement is a bitter and continuous struggle for possession, in which the motive to activity is mainly Fear; we, on the contrary, are disentangling a conception of a society in which Private Property is supported by no apparatus of armed authority, but as far as it exists is a perfectly spontaneous arrangement.

TO THE SHADOWS

BY FRANK L. STANTON

I.

Tired out, the poor soul went
To the shadows, well content;
Never heed for storm-winds blowing—
Summer's sweets, or winter's snowing,
Eyes whose tears they did condemn—
Sweet was darkness unto them!

II.

Tired out with toil and tears
And the unrewarding years,
All the sorrow and the sighing,—
God gave life the joy of dying!
On the brow that knew no crown
Sent the gracious darkness down!

III.

Tired out, he sought the rest
That is sweetest—that is best!
To a life that knew no light
Glad to say, "Goodnight! Goodnight!"
Blossoms at his head and feet,
And his dreams—God made them sweet!

THE MODERN PROPHET

BY WASHINGTON CHAFRANE

THE Socialist of to-day is still the seer, the prophet. His duty and mission to give the Ideal—the Vision—the Spiritual uplift to the world. To arouse thought and inspire hope in his fellow-men; to impart, as well as to have faith, in the unseen reality.

What is the vision he has to offer?

A society constructed on lines of justice, truth and beauty. A society whose aim shall be to make great men and perfect women, as against one whose end is making money. Where love, not hate; peace, not war; plenty, not want shall be not only the rule, but universal. Art shall be allied with work, and education with both. Men and women shall ever sing and rejoice as they labor, recognizing in their work for society the glory and beauty of service. Joy, peace and plenty shall be universal. Each shall give his talents and strength for the benefit of all: "From each according to his ability, to each according to his needs." Where productive labor, and not mere possession of the fruits of labor, shall be dignified and rewarded. The physical and material will be made but the basis for the higher life of mankind. Music, literature, art, science, nature, companionship, religion, these in sweet and sacred fellowship shall employ the men and women of the world. Steam, electricity, the chemical affinities and all the laws and forces of nature shall be utilized to serve men. Drudgery, for the first time in the history of the world, will disappear. With a fuller and richer voice than from Mt. Sinai or the horns of Hattin men shall hear the command of God, "Thou shalt not kill," and it will prevent the repetition of the 61,000 casualties of our railroads last year. The maiming and death by unsafe mill and factory and the horrible slaughter of war. "None shall molest or make afraid in all the earth."

The beauties of the White City in Chicago in 1893; of the World's Fair at St. Louis in 1904, were but suggestions and prophecies of what all cities shall be. Every city will be like a beautiful park, with the happy children playing under the trees. Not only every comfort, but every healthful luxury will be the *beginning and the starting point*, not the goal, of each individual's life.

Co-operation is a power, constantly aiding and conserving energy. What we see to-day and marvel at, will appear then crude and partial. Where ten out of one thousand travel to-day, under Socialism all will travel. Transportation will be free both for persons and things. Such natural wonders as the Yellowstone Park, Switzerland, etc., will become the world's vast pleasure grounds—mighty temples of nature where men shall worship their Creator.

The diseases of today, fostered and increased by the wretched conditions of trade and industry and domicile will be overcome. The sick child will be given such care, such climate, such food as will develop it to robust health. Flowers will line every pathway of the world, and singing people will be as natural and as plentiful as singing birds in the forest, joy, and gladness welling up in the hearts of all.

And how shall it come; what mighty force can or shall so transform society? The answer is in one word; no, in two, Love and Knowledge.

When men once see this vision of what is easily possible, and when they with faith realize that all the force and life of the universe is God; and when they realize, moreover, that God is Love, and that only the blindness and ignorance of men make the present terrors of the world possible, then they become new creatures. Then they learn what faith in God is. Then they learn what Love and Brotherhood mean. So the Socialist cries to all men, "Have faith, have faith!" "It moves mountains." And he cries, "The Kingdom of Heaven is at hand." All that has been impossible to-greed and envy, hate and war, will at once become easy and natural to love and faith.

The dream of universal empire, what countless great men have entertained it; what treasure and blood spent to realize it; and all to fail. And yet to the co-operative commonwealth, how easily and naturally it will take in nation after nation, till all are included. What the sword could not do the plowshare and pruning-hook will do. One God, one law, one faith, one society of brothers. A dream you say; yes, but certain, *inevitable*. For science will teach men's heads, and faith will thrill their hearts till some day the walls of doubt and distrust will fall as did the walls of Jericho, and with a shout of joy the whole earth shall be possessed by comrades, brothers and lovers. This is the faith and prophecy of Socialism. To this it summons you. To give you this, its mighty literature awaits your study.

But you say, it is only a dream; it is not logical.

If it were merely logical, neither would the Socialist have faith in it. It is certain to come because it fulfils not only logic, but the law of love. Jesus cared not for logic, he pinned his faith to love. For this he is called divine. By so doing, he proved himself son of God. He eliminated logic altogether. Love reigns supreme in Him. He thus became the leader of the world's best. God is love not logic. The Devil is logic. So, when the Socialist hears the cry of children, and the moans of earth's wronged and wretched ones come floating to him, he says, "Don't answer me with logic." Jesus never answered sorrow that way. Political economy and modern business have tried to answer the sorrows of the world and its problems with logic for many, many years. *The Devil must enjoy our political economies.* Do you think their logic could ever convince Jesus? Do you think their argument for the advantage of cheap clothing would let Him move on, contented to leave the slums untouched, or satisfied with children toiling in factories or mills. If in righteous wrath he overthrew the tables of the money changers in the temples, and drove them out with blows, do you think their logic could make him congratulate our millionaires on their accumulated treasure, wrung from the weary ones who toil for them? Oh, logic is great, but Love is omnipotent. Logic has lasted long, but Love is eternal. Logic has to do with fragments, Love embraces the whole. Caesar was satisfied with logic; Jesus was only satisfied with love. Business says two and two are four, Jesus that love is the sum of all. Mathematics and logic deal ever with portions. Love alone, though, understands the universe.

This is why the Socialist is so certain of the vision he proclaims. While it does answer fully all the requirements of logic; while it is the product of free press, free speech, and the most highly developed intelligence of the world, it is more. It is the one vision that satisfies the deepest faith and love of the noblest souls of earth. It outlines the only society consistent with God's nature.

A Judgment and a Prophecy

BY F. H. MARSH

"MENE, MENE, TEKEL, UPHARSIN"—thus was the judgment of God written in flaming letters upon the king of Babylon's palace-walls by an armless hand. And the countenance of the king was changed, and his thoughts troubled him, and his knees even smote one against another. The prophet's interpretation, that his kingdom had been numbered and he had been found wanting, needed no confirmation, admitted of no denial; Belshazzar *knew* that his gods of gold and of brass and of iron and of wood and of stone, which can neither see, nor hear, nor know, and for whom he had rejected the truth and hardened his heart, had no power to save—and that same night was the last king of the Chaldeans slain.

In our modern world-wide Babylon, whose gods are likewise created by the labor of man, King Mammon reigns and feasts, surrounded as was Belshazzar by wise men, soothsayers, sycophants, and slaves. And on the walls of his palaces and temples the letters and syllables of a like judgment are daily growing more luminous and insistent—

"LIBERTY, EQUALITY, FRATERNITY"—
"Freedom comes, and slavery
Banished from the earth shall be."

And King Mammon, worshiping his gods of gold and of silver and and of iron and of wood and of stone, which neither see, nor hear, nor know, hardens his heart and humbleth not his pride, though his countenance changes and his thoughts are troubled. But as the decree written by the hand of Labor upon the very citadels of King Mammon is again and again interpreted by an ever-increasing multitude of prophets from the mines and mills and workshops of the world, his loins will be loosed and his knees will smite together, and he and his captains and wise men and sycophants will in vain seek refuge from the truth and justice of a new and righteous dispensation.

DOWN IN A COAL MINE

When Rev. George Elmer Littlefield, the Socialist speaker from the East, was through speaking at the mining town of Fairmount, Ill,, one night, recently, Comrades John Boyer and Paul Bertucci arranged with Superintendent Brockhouse of that place to have the visiting comrade go down into the mine to see just how miners earn their living. Not one out of ten thousand in New England ever saw a coal mine and not one in a hundred thousand ever went into one. It was the first time for Comrade Littlefield and he found it interesting.

Used to being lifted a hundred feet or more in elegant elevators in the "sky-scrapers" of New York and Boston, or sumptuously carried through the brilliantly lighted subways of those cities, it was with a feeling akin to Dante's at the entrance of hell, that he stepped onto the "cage," garbed in miner's togs with lamp in cap, and descended the 208 feet of slimy black shaft to the bottom. The fan had been stopped three or four hours and the gaseous and heavy air was even more oppressive than usual. Proceeding along several "entries" the party came to where some dozen or twenty mules were sleeping—they would never see daylight again unless repairs should necessitate their being hoisted out. Along over mule-cars and through hatch-ways crept the stooping trio of satyr-like beings looking more weird with their flaring lamps which were replenished with oil every half hour. One of the guides poked a spot in the stone roof and—crash!—down came two or three hundred pounds of loose rock to show how poor miners often get crushed. The foremost guide often cautiously went ahead to test a new passage for explosive gasses, and in one foul place his light was put out by the deadly suffocating black-damp.

After exploring several "entries" the visitor was conducted to Comrade Bertucci's "chamber," one of eighty or more in this mine, which are simply the termini of the "entries," where the miners following the bituminous seams, bore, blast, pick and load the coal. A drill was set so Comrade Littlefield could say, when he returned East, that he had worked at coal-mining.

Comrade Littlefield's visit among the miners of Illinois is especially interesting to him, for it confirms his former conviction that miners are just as human as any portion of the working class and also average just as intelligent. When the great strike of '02-'03 occurred, Rev. Littlefield tried to get the church over which he was then settled to take up a contribution for the miners. Only a very few responded with cash; but quite a number of the wealthiest excused themselves by repeating what the eastern newspapers were saying, that "miners were wild, brutal fellows, hardly human, who could only be managed by threats, kicks and Winchester rifles." Minister Littlefield disputed this characterization in pulpit and press then, and now that he has dined with miners and slept in their "homes" (mostly cabins and shacks), and found them honest, sincere, loving souls, hungering for higher life, and more moral in social and economic dealings than the U. S. Senate, he can go back to the "cultured" East and tell of the miners' manhood and virtue—of how they live and work under the most unwholesome and dangerous conditions so that the more favored of mankind may have comfort and luxury.

Two pretty strong conclusions Mr. Littlefield decidedly expressed when the "cage" landed him on the surface of the earth under the stars once more where the pure, lighter atmosphere felt as if flying would be easy: (1) that if Dante's experience in Inferno were true, many coal operators will spend eternity moleing around the lower regions as a punishment for their heartless neglect and cruel exploitation of the miners (who get fifty cents a ton for boring, blasting and loading the coal), and (2) that such treatment and robbery, fused with the growing intelligence of the miners, makes the charge and the conditions, along the subterranean passages of modern consciousness, for an explosion that will open up the whole earth to the world's workers so that its wealth and their product will be for *their* use, comfort and luxury. The industrial world is ready for the breaking up of capitalism. Some "shot-firer" will touch it off. (Arrogant Baer almost did so in 1903.) Then the workers will rise to the freedom of Socialism, step from the "cage" of wage-servitude, and enter the buoyant life of the Co-operative Commonwealth, in which mines will be provided with absolutely safe elevators instead of rotting "cages," lighted by electricity instead of foul, smoking cap-lamps, the shifts will be short, and the safeguarding of life (not profits) will be of first importance, and where all will be owners, operators and enjoyers, as partners, of the rich storehouses of nature and of industry.

UNITY IS NOT AFRAID

Those who are frightened at the steady advance of Socialism overlook one very important feature of that movement. It is essentially a campaign of education. Their literature is enormous, much of it high in grade and steadily improving. There are bureaus of information; classes for systematic study; lectureships on principles and conditions. If nothing more comes of this agitation, the general intelligence of the working man will have been raised and the masses leavened by the diffusion of knowledge. This will conduce greatly to the good of the individual and to the substantial strengthening of the commonwealth. Much more will come of it, however, since such careful investigation of causes and effects, comparison of things as they are with things that might be, will inevitably track to their lair many of the just causes of complaint which now are dimly felt but not located.—*Chicago Unity.*

HAPPY YEARS

BY C. L. STODDARD

Out of the sin and shame of the past,
Leaving the failure and bitter tears,
Lord, my heart is reaching forth,
Entering into the happy years.

Thou has promised, O Lord of love,
From my face to wipe the tears;
Thou hast said thou wilt restore
All the loss of wasted years.

What thou hast in store for me
Not as yet to me appears;
There is many a glad surprise
Waiting for me in the happy years.

As I follow thy guiding hand,
Ever before me the pathway c[illegible];
Days of hope and faithfulness
Surely lead to the happy years.

Glad I follow the upward path,
Heeding neither doubts, nor fears,
Sure thy hand will lead me safe
All the way through the happy years.

GEORGE McNUTT'S VIEW

"I HAVE here a loaf of bread that I paid five cents for. No. I did not pay five cents for that loaf and I never did pay five cents for a loaf of bread. I am also taught that God answers prayer and therefore I am taught that God GIVES me this bread. You and I never have and never will pay five cents for a loaf of bread.

"But just the same when we buy a loaf of bread, we do pay five cents. Now, if not for bread, what do we pay for?

"I paid one cent to the farmer who raised the wheat, one cent to the laborer who harvested and threshed it and one cent to the miller and one cent to the railroad and one cent to the baker, but I have never paid God anything for it. He gave it to me and all I paid was for the labor of my fellow men in bringing me that loaf.

"All things I have are free gifts of God, but the price we pay is for the labor of handling God's gifts around the Lord's Table. Did I pay too much for that loaf, then labor is overpaid, or else someone has got in between me and labor and taken something for nothing.

"Either God is like the old woman who lived in a shoe who had so many children she didn't know what to do, or else someone is getting in between God and his needy ones and wasting his provisions for them.

"Here at the end of a machine shop is a machine and a man who does nothing but watch the machine. He does not run the machine, and when I ask him what runs the machine, he pointed to the belt. I saw that the belt was run by the pulley. The pulley by the shaft and beyond the shaft was another belt and beyond that the big wheel of the engine and beyond that the piston and beyond that the steam and beyond that the coal and beyond the coal was the sun that made it and beyond the sun was God. God was running that machine.

"Mr. Rockefeller told me that he raised grapes on his farm in Ohio for 1 cent a pound, but that the same grapes cost 12c in New York. One cent to produce and eleven cents to distribute. 1100 PER CENT *added to the cost for passing around God's gifts.*

"If we can enforce justice in the distribution of God's gifts, we would eliminate most poverty and crime also.

"The one danger of America is the man who gets without making. He is full brother to the tramp and the thief.

"An old farmer in Maine was offered $7 a cord for his wood during the coal famine consequent on the anthracite coal strike. He replied: "No. You can't have my wood at any price for I know you want to speculate on it but the people here who need wood can have mine at just $4 a cord, because I know that nothing that has happened in Pennsylvania has made my wood one cent more valuable to the people who need it than it was before."

"My brother is a carpenter in Illinois and he wrote me not long ago that the man he was working for had made $7,000 that week. I wrote back to him asking how he made it and he said on a real estate deal. I told my brother that the world was not one bit richer, wiser or better than it was the week before that man had that real estate deal and that he had not made $7,000 nor $1. He had only got $7,000 from some other fellow's pocket.

"That is the curse of America getting without making. Possession without production."

EXPLANATORY NOTE

Through some unaccountable delay, we have not yet received the shipment from England of "The Captive City of God." As soon as the books come we will fill the orders received, and we ask those who have sent for copies to be patient until they arrive.

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GOSPEL FOR THE TIMES

Practical, Every Day Religion — Economic Justice the Greatest Need of the World Today

BY EDWARD ELLIS CARR

REV. Dr. Josiah Strong, author of "Our Country" and other remarkable books, has published a book called "The Next Great Awakening" which every wakeful person should read. It is the stirring voice of a true prophet. In it he pleads not for a Sunday God, but for AN EVERY DAY GOD. He says "Religion needs to change the form of its expression in order to adjust itself to changed conditions." "Faith is the water of life, while dogma is only the cup which contains it." He thinks we need a new cup and he says, "When I learn that God is my father and that man is my brother, THEN I OUGHT TO DO SOMETHING ABOUT IT."

He declares "The great questions peculiar to our times are social. Within three generations we have passed from an individualistic to a social, or collective type of civilization. We are beginning to see that society lives one vast life, of which every man is a part. It has transferred THE GOLDEN AGE of the world from the past to the future—which constitutes a new social ideal —the kingdom of God ON EARTH."

"Workingmen," says he, "generally believe that the Church is selfish. I am sure their conclusions are too sweeping, but THERE IS TOO MUCH GROUND FOR THEM." He charges the Church with having missed the practical meaning of Christ's "Good News to Men," by placing salvation from poverty, &c., beyond death. He declares "the kingdom of God," which Jesus preached and commissioned his apostles to preach, was THE IDEAL WORLD, the perfected world-society, the social ideal, which the prophets had foretold Christ would inaugurate—A CIVILIZATION ON EARTH WHOSE LIFE IS RIGHTEOUSNESS, WHOSE LAW IS LOVE. The Church was organized to carry on the work which Christ began. "THE KINGDOM OF GOD IS UTOPIA MADE RATIONAL AND DESTINED TO BE MADE ACTUAL ON EARTH."

But the faith of the "Christian" world faints before the gospel of Jesus and denies its power. Archbishop Magee, of the Church of England, said "The Sermon on the Mount is ideal, but altogether impractical, and if an effort were made to apply its teachings literally SOCIETY WOULD TUMBLE TO PIECES." (That would be a most blessed revolution even if the Church cannot see it). But fearing the consequences of the doctrine the Church denies the application of the Golden Rule to business, social and political life. Dr. Strong, however, raises this pertinent question. "If the laws of Jesus and our social system are a misfit, are His laws to be changed to fit society, or IS SOCIETY TO BE CHANGED TO FIT THE LAWS? If the application of these laws would cause "society to tumble to pieces," it is because society has been built on the shifting sands of human custom and not on the eternal rock of divine principle."

He contends that "our competitive industrial system is animated by a selfish, unchristian spirit," and demands that the system be changed to harmonize with the laws of Christ. "THE ONLY WAY TO SERVE GOD IS TO SERVE MEN."

"What we want," says Ben Tillet, "is not more pious resolutions, but AN ECONOMIC REVOLUTION." "Property is the kernel of the social question," says Dr. Strong again, and insists that the Church must address itself to the more practical side of Christ's gospel or die.

A writer in the Atlantic Monthly, replying to the statement that "Christianity is a failure," said "It is not a failure, for IT HAS NEVER BEEN TRIED."

Dr. James H. Ecob, lamenting in the Christian Register that the Minister's Meeting at Atlantic City tabled resolutions favoring the poor against the rich, says: "What are we good for? What practical part are we taking in the terrific world-struggle? Can any reform count on the Church today, we will not say for leadership, but for fairly good aid and comfort?"

The Philadelphia Press squarely asks: "Has the Church any message for this critical hour? If so, is she speaking it in a manner to command a hearing? All men know she is not. "At bottom this industrial problem is an ethical one," continues the Press, "but where is the voice of the Church?"

A religious weekly, whose editor is evidently awakening, cries: "Shall the pulpit stand dumb in this hour? Only occasionally does a preacher espouse one side or the other of the labor question. [And generally the wrong side—Ed.]. The pulpit as a whole has not been heard."

Even the liquor dealers have discovered that the Church does not count at all. Years ago the liquor papers passed the word around: "Waste no more powder on the Church, it is an inappreciable factor in the fight." Low indeed has the pulpit fallen when this "Gate of Hell" ignores it with contempt as a thing utterly powerless.

HOW SHALL THE CHURCH REGAIN ITS LOST POWER? Simply by returning honestly, earnestly, fearlessly to the Gospel of the Nazarene — "The Fatherhood of God —which destroys Phariseeism; the Brotherhood of Man—which means economic equality of all as common heirs of God; and the Heavenly Kingdom for Earth NOW. This means the practical enthronement of the Golden Rule in society, politics and business.

The church, the preacher, the layman that declares the Golden Rule to be impractical is a far worse infidel than Ingersoll. And it is very remarkable that the Socialist movement is the only movement or institution on earth that declares that the Golden Gospel of God's Own Son is possible on the earth AS A RULE OF GOVERNMENT.

"Christ and the apostles preached "Woe to the rich" and "Good News to the Poor." The only way in which a rich man could find favor with Jesus or the apostles was (after he had repented and believed) to give all or at least half his goods to feed the poor, and to RESTORE ALL HE HAD ROBBED. By this rule John D. Rockefeller will have to pauperize himself utterly if he is ever saved; yet his preacher dares not tell him so. Other preachers are the same with their wealthy supporters.

The doctrine of the Fatherhood of God implies worship, purity, praise, prayer and many other high and holy things. It implies that the divine spark is in the lowest, even the robber-capitalist, the drunkard, the prostitute, &c. It requires the death of phariseeism and the birth of true and unqualified brotherhood; while brotherhood itself demands many virtues beyond economic justice. But UNTIL THE CHURCH DARES PREACH THE FATHERHOOD OF GOD, THE BROTHERHOOD OF MAN AND THE GOLDEN RULE WITH REFERENCE TO PROPERTY HER VOICE WILL BE AN EMPTY SOUND, A POWERLESS BLUFF WHICH MEN WILL SCORN, A CONTEMPTIBLE WHINE FOR ATTENTION AND SUPPORT WHICH THE MASSES WILL NEVER GIVE.

Of course the preacher who preaches the real gospel of Jesus must expect to be crucified, "but the disciple is not above his lord;" and it is time that ministers and all christian men and women were realizing that their salvation lies not on the cross of Jesus but on their daring to bear and die upon their own cross as Jesus did.

"Why call ye me "Lord, Lord, and do not the things which I say?" "Take up YOUR cross daily and follow after me!" This is Christ's voice to the Church today.

And thus Jesus declares his own mission, which is also the mission of every true minister and follower of His:

"The spirit of the Lord is upon me, because He hath anointed Me to Preach the Good News to the Poor; He hath sent Me to heal the Broken Hearted, to Preach Deliverance to the Captives and Recovering of Sight to the Blind, to Set at Liberty Them That Are Bruised, To Preach the Acceptable Year of the Lord."

And it is infidelity and cowardice which causes preachers to destroy the real meaning of this tremendous declaration of Christ's mission by a figurative, theological interpretation. Let us get back to the real gospel of Jesus. It will save the world and bring on the Millenium speedily.

THE SOCIALISM OF JESUS

BY DISCIPULUS

VI. "PASTORS AND MASTERS"

A CONSIDERABLE fraction of the record of Jesus' saying consists of his judgment of the church dignitaries of his nation, expressed in such language as the following:

"Woe unto you, Scribes and Pharisees, hypocrites!"
"Woe unto you also, ye lawyers!"
"Woe unto you, ye blind guides!"
"Ye fools and blind!"
"Ye are full of hypocrisy and iniquity!"
"Your inward part is full of ravening and wickedness!"
"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

These terrific denunciations are accompanied with specific charges, as follows: The nullification of the commandment of God to honor parents, and the refusal to support them; wilful blindness, devouring widows' houses and for a pretence making long prayers (for which they are told they shall receive the *"greater damnation"*) ; ignoring judgment, mercy and faith, *the weighty matters of the law*; extortion, excess, murderousness, uncleanness, and these special charges against the lawyers:

"Ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers."
"Ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered."

I observed that here is no attack on the theology taught by these ecclesiastics, but that all the charges have to do with the conduct of the daily life, and that prominent among them are extortion; the legal robbery of widows by foreclosure of mortgages or other ways of depriving them of their homes; the condoning of the greed which refuses support to parents; injustice and cruelty—all of which are or may be forms of money-making—and excess, which is a natural result of wealth.

Considering the roughness of these attacks, the special burden of the charges made, and the contempt they showed and inculcated for the prominent representatives of religion and respectability, I perceived that here spoke not only a "class-conscious" workingman, but an agitator of the type ever held by the selfish majority of the controlling classes most pernicious.

However, these attacks were but words after all, and of themselves might not have determined the leaders of the church and of business to take the risk of bringing about the death of the agitator; it took an overt act to force them to that extreme. That act is recorded as follows:

"Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple; and he taught, saying unto them, *'My house shall be called of all nations the house of prayer, but ye have made it a den of thieves.'* "

Now, at last their pockets were touched, and that has been in all ages the one act of the reformer which could not be put up with; *business* was attacked, and the thing must be put a stop to. We are not surprised to read that

"The scribes and chief priests heard it and sought how they might destroy him,"

an effort in which they succeeded within a very few days.

One thing which struck me as most remarkable in this act of spoliation by Jesus is the judgment which he pronounced upon *trading*; it was then, in his view, robbery to buy and sell at a profit (or possibly at an excessive profit?) ; it was robbery to exchange money, keeping a part (or possibly too large a part?) of the money exchanged. In either view, it is clear that he did not hold the ethic of freedom of contract—*i. e.*, the doctrine that a man may buy as cheaply and sell as dear as the other party will agree to. Here again it is evident that we have the workingman looking upon the morality of trading with working-class eyes.

VII. THE MOVEMENT

The topic around which the greater number of Jesus' sayings cluster is the *movement* which he started, and which he called *"the kingdom of heaven"* (or, according to one record, *the kingdom of God"*). The conditions of entry into this movement we find laid down with great clearness and force, not as arbitrary requirements, but as founded on the nature of things. The most noteworthy point is that only the poor were invited; they were expressly told, indeed, that the movement belonged to them. The rich on the other hand, were notified that they were not eligible, except on the incredible condition of giving away all their property to the needy—a condition admitted by Jesus to be, though inevitable, so hard that it would be a miracle for even one rich person to comply. I quote sayings showing the nature of the movement in this respect:

"Blessed are ye poor, for yours is the kingdom of heaven."
"The poor have the gospel (the good news of the kingdom) preached to them."
"A certain man made a great supper and bade many; and sent his servant at supper time to say to them that were bidden, 'Come, for all things are now ready.' And they all with one consent began to make excuse. The first said unto him, 'I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused.' And another said, 'I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused.' . . . So that servant came and showed his lord these things. Then the master of the house being angry said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and the halt and the blind! And the servant said, 'Lord, it is done as thou hast commanded, and yet there is room.' And the lord said unto the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled; for I say unto you, that none of those men which were bidden shall taste of my supper.' "
"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."
"One came and said unto him, 'Good Master, what good thing shall I do that I may have eternal life?' And Jesus said, 'Keep the commandments: Thou shalt do no murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; honor thy father and thy mother; and, thou shalt love thy neighbor as thyself.' The young man said unto him, 'All these things have I kept from my youth up; what lack I yet?' Then Jesus beholding him loved him, and said unto him, 'One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and come and follow me!' And he was sad at that saying and went away grieved, for he had great possessions. Then said Jesus unto his disciples, 'Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven; and again I say unto you, that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.' When his disciples heard it, they were exceedingly amazed, saying, 'Who then can be saved?' But Jesus beheld them and said unto them, 'With men this is impossible, but with God all things are possible.' "
"He that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches choke the word and he becometh unfruitful."
"Is not this the carpenter, the son of Mary?"
"The common people heard him gladly."
"I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes."
(To Peter) "Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."
(To the disciples) "Verily I say unto you, that whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven."

Undeniably, the movement thus defined was a working-class movement; note especially how in the charge—first to the fisherman,* the chief of the chosen leaders of the movement, afterward to them all collectively—the ethical consciousness of the working-class is recognized as the standard of the world, and how the same recognition is conveyed in Jesus' ascription of thanks to the father.

*To this day, the binding and loosing done, under claim of this charter, by cloister-blanched fingers, is formally sealed *"sub annulo piscatoris!"*

(To be continued next issue)

WHAT IS SOCIAISM?

In view of its recent tremendous growth, many are asking "What is Socialism?" a brief definition will not give it to you, you must read and study and think. Here are two definitions:

"Socialism is a system of social organization which would abolish entirely or in great part the competition on which modern society rests, and substitute for it co-operative action; would introduce a more perfect and equal distribution of the products of labor, and would make land and capital, as the instruments and means of production, the joint possession of the members of the community."

Socialism does not wish to abolish private property or accumulation of wealth; but it aims to displace the present system of private capital by a system of collective capital, which would introduce a unified organization of national labor. Its alpha and omega is the transformation of private and competing capitals into a united collective capital.—Prof. Schaeffle.

Socialism, as taught in America, is the substitution of co-operation in place of competition. It advocates the gradual absorption of industries by the government. We propose to make the government the sole capitalist, the agent of the people, to manage the industrial system for the benefit of all. Socialism does not propose to interfere with the home, family or religion. It does not propose to interfere with private property or to make a new distribution of national wealth.—Father T. McGrady.

CHRISTIAN COMFORT

Socialism of the Lord's Prayer

BY W. B. GALLAHER

I ONCE knew a church elder who, in his public prayers, frequently used the phrase: "*My* Father in heaven." Our Lord had taught his disciples to pray not "*my*," but "*our* Father who art in heaven." And thus he taught them to address God not in public prayer only, but when they went to pray in their "secret closets" and had "closed the door" behind them. This elder's peculiarity of saying: "*My*" Father in heaven, even in public prayer, led me, by the laws of suggestion, to raise the question in my own mind: Why did not Jesus teach his disciples to each pray: MY Father in heaven, when he entered his secret closet to make a *private personal* prayer?

New light broke in upon my mind. I saw that in the thought of Jesus every true son of God must carry, as it were, all his brethren, and his and their common cares and burdens, with him, even into his secret closet, when he prayed to God, not daring at any time or place, not even in his most sacred privacy, to carry his own selfish cares and burdens alone to the mercy seat of God, in prayer.

What a sublime and beautiful emphasis Jesus, thus gives in this sacred manner, to the solidarity of humanity, to the great universal brotherhood of men as sons of God, who even in their most secret, private and sacred states and conditions, are never to be divorced from one another, in either the thought and sympathy of God or that of His children.

The Lord's Prayer, then, which is the crowning gem of all prayers, is at the same time in its substitution of "our" for "my" Father in heaven, the key to the grand movement for the socialization of humanity, as Socialists now teach it, making Jesus the greatest spiritual teacher of Socialism, by teaching his disciples to pray those most tender, loving, beautiful and sublime words ever uttered, "Our Father Who Art In Heaven."

THE BRIGHTER ASPECT

What change has made the pastures sweet
And reached the daisies at my feet,
And cloud that wears a golden hem?
This lovely world—the field, the sward,
They all look fresh as if our Lord
But yesterday had painted them.

JEAN INGELOW.

IT IS HERE TO STAY

The New York Tribune is one of the most conservative of the Republican papers and it is an encouraging sign that it should give nearly three columns of space to the discussion of Socialism by "*Ex-Attache*" from whose article the following choice morsel is taken:

"Every sensible student of contemporary history, every thoughtful and broad minded man, be he capitalist or manufacturer, territorial magnate or merchant, professional politician or practical statesman, has by this time become convinced that Socialism, which came into existence but seventy years ago, IS HERE TO STAY, that it is a public issue which is bound in the natural course of events to become more and more important and absorbing as the years go by, that it cannot be evaded, and that it is as idle to dream of crushing it as was the endeavor of Don Quixote to stop the sails of the windmills. It is a movement that is by no means confined to the Old World, and the late Senator Hanna is often quoted as having predicted that the great issue which the United States would be called upon to meet would be Socialism. *The only thing to do is to endeavor to direct its rising and irresistible tide in such a fashion as to promote public weal rather than popular woe.*"

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Spencer City, Iowa.

FREEDOM COMES!

Air: "Jesus Saves."

Have you heard the joyful word?
Freedom comes! Freedom comes!
Borne by breeze and sung by bird;
Freedom comes! Freedom comes!
O'er the hills and by the rills,
God decrees and man fulfills;
Tramping feet and throbbing drums;
Freedom comes! Freedom comes!

Millions strong to right the wrong;
Freedom comes! Freedom comes!
This their dream and this their song;
Freedom comes! Freedom comes!
Valiant youth with swords of truth,
Smite for maidens sweet as Ruth,
Saving souls from Mammon slums;
Freedom comes! Freedom comes!

Aged men grow young again;
Freedom comes! Freedom comes!
In the cause that triumphs when
Freedom comes! Freedom comes!
Mothers kneel with one appeal;
Solemn vows their service seal;
This one dream their life hope sums;
Freedom comes! Freedom comes!

Ope, ye cells and cage slave hells;
Freedom comes! Freedom comes!
Lo, a risen race rebels;
Freedom comes! Freedom comes!
Break the bands from minds and hands,
Till mankind exalted stands;
Mammon's curse no more benumbs;
Freedom comes! Freedom comes!

Wave the palm and lift the psalm;
Freedom comes! Freedom comes!
Broken hearts, there is a balm;
Freedom comes! Freedom comes!
Peaceful sleep to eyes that weep;
Sound the song on land and deep;
Lazarus, leave thy rags and crumbs;
Freedom comes! Freedom comes!

Mortal, gloom shall Love illume;
Freedom comes! Freedom comes!
Desert wilds shall sweetly bloom;
Freedom comes! Freedom comes!
Hark, I hear the toilers cheer,
From the fields afar and near,
And from where the city hums;
Freedom comes! Freedom comes!

—Lucien V. Rule in Socialist Songs, by H. P. Moyer, (Brotherhood Publishing Co., Battle Creek, Mich., price 25c.)

SHALL WE?

Editor Christian Socialist:

I SEE by a recent number of your paper you are for voting down the Crestline resolutions.

If we vote them down, we shall endorse all that Mr. Berger and the Wisconsin comrades have done. Are we prepared to do that?

Is the Christian Socialist in favor of voting for old party candidates? If so, why labor and toil and spend and struggle to establish a Socialist party?

To reinstate Mr. Berger is to condemn the National Committee for displacing him.

If we condemn the National Committee what can we expect it will hereafter do when questions of this kind arise?

Many men not so great as Mr. Berger have been punished for offenses not so vital. Because of Mr. Berger's greatness, shall he escape?

Christ said much would be expected of him who had the light. God's punishments are not withheld because men are great.

Mr. Berger and the Wisconsin Comrades have done many things exceedingly well. In this one thing in which they have sinned why should they beg off from punishment that others have suffered and yet remained true to the cause?

Will you excuse Mississippi Comrades for voting for Democrats and Illinois Comrades for voting for Republicans?

Can we ever get to Heaven by occasionally getting off the path and marching toward [illegible]

Summer W. Rose.

Comrade Rose, like many others, has confused the issue involved in the Crestline resolutions. Victor L. Berger has been punished already by expulsion from the National Executive Committee—a very severe punishment. It would surely be unjust. The adoption of the Crestline resolutions would be an injustice so great both to Berger and the Wisconsin movement that it would certainly have a disastrous reaction upon the Socialist party. Judgment must be tempered with wisdom and mercy.

The Christian Socialist does not believe in supporting any but a Socialist candidate—when there is such; and does not approve of Berger's course even when there was no Socialist candidate. But to protest against the reinstatement and injurious policy of pursuing it further. To vote down the Crestline resolutions would NOT restore Berger to the Executive Committee. To pass them and enforce them would probably disrupt the Wisconsin movement. To vote down the Crestline resolutions will NOT "endorse all that Berger and the Wisconsin comrades have done." It would simply mean that the party feels that *Berger's mistake has already been sufficiently punished.* To pass these resolutions would be a crime against Berger, against the Wisconsin movement and against the whole Socialist party.—E. E. C.

Socialist National Convention Proceedings

THE official stenographic report of the proceedings of the National Convention, May 1-6, 1908, makes a book of 317 pages 6x9 inches, which every Socialist should possess. Besides the full report of speeches and debates, the book contains an appendix full of information for every student and live Socialist, among which may be mentioned: List of Socialist papers and periodicals in the United States, both in English and foreign languages; list of all delegates, with mail address; report of the Committee on State and Municipal Program; National Platform and Constitution; Socialist vote, etc., with complete index so that ready reference can be made to remarks of any speaker or subject.

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ARE WE READY?

The recent letters and articles from Mr. Rule and others suggesting a Christian Socialist Fellowship recalls a conversation between Mr. Carr and myself when arranging for the union of effort which now exists.

Both expressed a desire that such a Fellowship of men of kindred hope, aspiration and purpose might be. But, after studying the matter over carefully, we concluded that such a Fellowship as we would desire could only be born when the Christian Socialist was known and understood. We must be known, our purpose, our character and our personality must make for themselves friends. These friends would form their own Fellowship.

This suggestion has come much sooner than we could have hoped and indicates that efforts along Christian Socialist lines are much wider spread and more aggressive than we thought. This is gratifying but the practical question involved is, are we ready?

It seems to me that an effort should be made for a conference early this fall or winter at which all interested may gather and discuss the proposed Fellowship, draft in a formal way its purpose, its requirements and its organization. Then place this before the friends of Christian Socialism and should it meet with sufficient endorsement to warrant further effort let it devolve on three specified parties to issue a formal call for a First Assembly. At this meeting we may ratify what has been proposed and form a permanent organization or modify it as the majority present may elect.

Such action would make definite the proposals for this Fellowship. If this seems good to you let each one who desires to associate himself with this movement write expressing his opinion, suggesting a place of meeting and a date.

I believe the power of Christian Socialism or Socialist Christians will lie in their union. I hope that this may be effected now and begin its work for a full round manhood and womanhood in which the soul-life of each may grow, bringing larger life and happiness to all with whom they associate. Oscar F. Donaldson.

Dear Comrade Carr:

The last number of the Christian Socialist is one of the best I have seen. I wish a copy were in the hands of every minister and church member in the land. You are certainly reaching them. I have heard direct from two of the best men in this county to whom sample copies were sent, one a leading educator, the other an earnest young minister, and both say the Christian Socialist brought the message they have long been waiting for. City and country are full of just such men. Our Fellowship work must reach them.

I rejoice in the good word from Comrade Hollingsworth. Why can you not have space for brief notes from all comrades and brothers in the Fellowship work? It will get them in touch very rapidly, and you must give us suggestions editorially. God bless you for the way you inspire us all!

We have begun organising down here. Comrade Frank Goodman of New Albany, Ind., Socialist candidate for mayor of his city, and one of the most intellectual and spiritual men in the Indiana movement, has arranged with me for a regular circuit, speaking and preaching to groups every Sunday. It was at Comrade Goodman's house that we held consultations with Comrades Wattles and Fred Strickland about the work.

Our initial Sunday was July 30th at my father's church, a little Presbyterian labor chapel on the Ohio river near hear. Comrade Goodman delivered one of his strongest messages on social conditions, in a comprehensive manner, and the people were so deeply impressed that 17 members were enrolled that morning. Men, women and young people were included, as they were all heart-hungry for the truth; and we will minister to them regularly. I preached at night and five more members were enrolled. We will make this a county organization, and I expect to secure the co operation of people in all parts. We go to Utica, Ind., the 6th of Aug., and elsewhere Sundays following. Back here again the 3d Sunday.

I enclose copy of the form we use, and I believe it is broad enough to harmonize with all other Fellowships.

Yours in the Cause,

Goshen, Ky., Aug. 3d, '05. Lucien V. Rule.

A CHRISTIAN SOCIALIST FELLOWSHIP

WE, the undersigned, believing that God, the Source of all life and Good, and Father of Humanity, made and intended the earth and its fullness for the use and enjoyment of all His children, the sons and daughters of men, who labor with hand or brain;

And believing that the present world system of monopoly is wrong in principle and destructive of the physical, moral and spiritual development and welfare alike of masters and slaves;

And believing that the brotherhood and comradship which Jesus loved and labored to bring about can only be fully realized amongst men when the present monstrous, competitive, Profit System is done away with, and a New Social Order, the Co-operative Commonwealth of Humanity, is established in the world.

Do hereby form ourselves into a Fellowship of brothers and comrades pledged to the support of the International Socialist Movement as the means of hastening that good time of God and Man, which we believe to be near at hand.

This organization shall not in any way interfere with the present religious affiliation of any brother or comrade, nor impose upon him or her any form of belief other than herein affirmed. And while this organization shall be known as a Christian Socialist Fellowship, it desires to lovingly co-operate with every other Fellowship, of whatever name or denomination, seeking the same great end and loyal to the same great Socialist Movement we support.

Five or more members shall constitute a Fellowship for mutual enlightenment and spiritual profit, to meet when and where they shall decide, to receive speakers and teachers who may come, or be called, to minister to them; and to adopt such further regulations, as occasion arises, consistent with the purpose for which we are united together. No expense shall be imposed upon the membership except the free-will offering made at the public meeting of the Fellowship. (Signed) (Rev.) Lucien V. Rule.

CHRISTIAN SOCIALISM

A Good many good people are disturbed at the sound of the word "Socialism," confounding it in many instances with un-Christian theories of government. I have had many letters from intelligent people asking if "socialism" and "anarchy" were not the same thing, confounding the word not only with "anarchy," but with "communism," and other words which were the direct opposite of socialism.

The definition given to "Socialism" by the *Century Dictionary* is: "Any theory or system of social organization which would abolish entirely, or in great part, the individual effort and competition on which modern society rests, and substitute for it co-operative action, would introduce a more perfect, and equal distribution of the products of labor, and would make land and capital as the instruments and means of production, the joint possession of the members of the community." John Stuart Mill says: "Socialism by no means excludes private ownership of articles of consumption."

"Christian Socialism" would mean the application of the teachings of Jesus to the commercial and mercantile life of the world, so that the life of communities and nations would be based upon a genuine brotherhood.

It is my profound conviction that Christian people, who are desirous of seeing the Kingdom of God established in the every-day life of men, need have no fear concerning the logic of Christian teaching, as applied to the commerce of men. If love rules in the heart of men in business, as it should, the details which are necessary in the making of a nation will take care of themselves. No theory of human government is good for anything in the long run, which excludes this one necessary element of love of man to man, and on the love of men to men and men to God rests the entire structure of what I understand to be "Christian Socialism."—Charles M. Sheldon, in Christian Herald.

IN TIME OF PEACE PREPARE FOR WAR

This doctrine of kings and rulers has costin Europe alone the lives of millions of human beings and horses, billions of dollars in money wrung mostly from the labors of the poor, and an amount of human and animal suffering which it would be impossible to tell.

It is as false and unchristian to ask nations to get ready to kill each other as it would be to ask each man in any town or village to get ready to kill his neighbors.

Russia and Japan have been getting ready to kill each other and are now doing it. In Russia poor men are forced by military draft to leave their houses, wives and children and travel thousands of miles to kill and be killed by other men who have never harmed them. And all this when the whole matter could have been peacefully and rightly settled without the loss of a single human or animal life.

What the world wants now is to change this whole murderous business by substituting "In time of peace prepare for peace" and begin carrying into all our schools and homes a Christian education which shall hasten the coming of a millenium of peace on earth, and good-will not only to men, but also to all God's lower creatures that depend upon our mercy.

Chile and Argentina have begun the good work by erecting on their boundary line, fourteen thousand feet above the level of the sea, a statue of Christ, over sixty feet high, on which is inscribed.

"Sooner shall these mountains crumble into dust than Argentines and Chileans break the peace to which they have pledged themselves at the feet of Christ the Redeemer."—Geo. T. Angell in Our Dumb Animals.

REBELS OF THE NEW SOUTH

Of this delightful, purifying story by Walter Marion Raymond, Leonard D. Abbott, of the Literary Digest, writes: "I feel that I have been living with you these last two days, holding your hand, looking into your eyes. This book is you—a human document redolent with your personality. And the first thing that comes to me out of it is the passion for comradship—of men's comradship. I of all men should be able to appreciate this love that you celebrate. Some of the most beautiful and lasting friendships of my life have been with men. So I can love your Castle with all my heart. And I can also love your 'Uncle Pierre,' this man who loves justice and truth as other men love gold and power." For sale at this office for $1.60.

THE Americans are such practical people. They pay a judge from five to ten thousand a year, and retire him on pay after a certain number of years. But when they employ a man at one dollar a day, they take it for granted that he can keep his family on it and save enough to keep him in his old age without a pension. Nice, isn't it? Under Socialism every citizen will be retired after about fifty years of age with an income per week which will enable him to live decently. But the working people do not want that. They prefer to pension judges at $10,000 a year and go to the poor-house themselves. That is why they vote against Socialism.—Appeal to Reason.

The statesmen of the world are discussing Socialism today. It is the one world-wide question of the times. Competition is so plainly staggering to its doom in the minds of all except those who, through lack of conscience and principle, are able to thrive profitably through a debased commercialism, and among fools whose opposition amounts to nothing of moment in a great crisis, that even the controlling political factors of the world are showing an unusual and remarkable interest in the message of the times.

SOME people seem to think that a rule that applies at one time must also apply at all other times. They have a superstitious veneration for rules. And yet the rule that competition was the life of trade at one time was a good and true rule. But that time is passed. Today competition is the death of trade because the industrial development has worked itself along to a further stage. Combination is now the rule. And the sooner the people find it out the sooner they will escape from industrial tyranny.—Social Democratic Herald.

CORRECTION

Rev. W. H. Randall writes concerning his article on "The Church and Socialism," which appeared July 15, that the word "Socialism" in the next to the last paragraph should be "unless."